

Strengthening the Students' Character by Social Science Learning Process Based on Noble Values of Ki Hajar Dewantara's Teaching

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ABSTRACT

The research was based on the condition of the Junior Social Science learning in Klaten Regency which is far from expectations. Learning it is still focused on the realm of cognitive, psychomotor and affective domains but less touching. The objectives of this research are (1) to investigate the reasons why social science learning based on noble values of Ki Hajar Dewantara's teaching is effective to strengthen the students' character, (2) to describe the effectiveness of social science learning process based on noble values of Ki Hajar Dewantara's teaching to strengthen the students' character, and (3) to compare the effectiveness of the strengthening the students' character of social science learning process through the noble values of Ki Hajar Dewantara's teaching and conventional social science learning. This research used the qualitative and quantitative paradigm (mixed methods). The population was the students in grade VIII of State Junior High Schools in Klaten Regency. The samples consisted of 116 students from 4 classes. The data were collected through: (1) in-depth interview, (2) observation, and (3) documentation, (4) questionnaire, and (5) test. The data were analyzed by interactive model and using statistic: analysis of different test, started by testing normality and homogeneity of the data. The results of research are as follows: (1) the reasons why social science learning based on noble values of Ki Hajar Dewantara's teaching is effective to strengthen the students' character include the following the noble values of Ki Hajar Dewantara's teaching is from original values of Indonesian, practical, realistic, and easy in its application, (2) Social science learning based on noble values of KHD is more effective in enhancing the students' understanding of character education, and it is more effective than the conventional learning as indicated by the results of the difference tests, and (3) From the results of the analysis of the data shows, t value : t table in significance level of 5% = 9,612 : 1,980; t value > t table; it means that the result is significant. The conclusion drawn from this research shows that there is a significant different.

Keywords: noble values of Ki Hajar Dewantara's teaching, students' character

I. INTRODUCTION

Character education will bring new problems, namely; declining the values of morality or character. It is stated that "one of the essential problems of the Indonesian education is the problem related to the dimensions of morality". Social Science is one of subject matters in the Junior Secondary Schools having a mission to form the characters of the students.

There are many Junior Secondary Schools applying cognitive-oriented method in the learning process. Cognitive-oriented method is a learning model that refers to knowledge dimension and theory. It also tends to the intellectuality but ignores the character education. Therefore, at all time, learning outcomes of the students are only based on the work results without considering the value and character education.

The importance of the character education is emphasized by Charles (in Borba, 2008:1) with his claim that “Make a good mindset, you will get a good action; Make a good action, you will get a good habit; Make a good habit, you will get a good character; Make a good character, you will get a good benefit.” From the statement, it can be interpreted that by inculcating positive ideas, the students will give positive actions as their responses. By giving good actions, it can bring up and cultivate good habits to the students. By inculcating good habits, it can cultivate a good character to the students. This cultivation of character is done loyally by using interactive pedagogical strategies.

Hamilton, Hayley A. et. al. (2012) declared the youngs far or not using drugs, then the teenager one step already received appreciation. Teenagers away from drugs it will be close to character education. The cultivation of the character education in the study tried with strategy use of module-based local wisdom, which is of great value Ki Hajar Dewantara.

Local wisdom combined with modern knowledge will be able to cultivate a strong generation. Relevant to this case, Mark Rushton (2013) in an article entitled *Modern Knowledge with Local Wisdom* stated that a combination between modern knowledge with the local wisdom is indispensable. The combinations of these two elements are sorely needed, especially the younger generation to cultivate powerful, meet tomorrow which gives hope. In this study it will be proven that influential local wisdom and culture to the learning process.

Klann (2003:3-7) suggests that there are five ways to develop characters with his statement as follows: "*The five chapters after that lay out a framework for developing leadership character in an organizational context. I call the framework of the "Five E's" (1) Example (2) Experience, (3) Education, (4) Environment, (5) Evaluation.*" Character education equips students to be able to contribute positively to the environment. Related to the importance of education in its contribution to the environment, Mohamad Tarmizi Zurida and Borhan Ismail (2011:117) state that:

The low total mean score on the environmental knowledge component indicated the respondents' lack of knowledge on environmental issues especially in climate change. Most of the items in the environmental behaviors component yielded considerably high mean scores which indicated a strong willingness on the part of the pre-service teachers to take a pro-environmental behavior.

Meanwhile, from the questionnaire results that authors give to Junior High School students before getting treatment is obtained the following data. 1) shows the behavior of the thoughtful, responsible, and caring; of the 116 students who responded there is always 14

(12,07%), sometimes there are 44 (37,93%), ever 39 (33,62%) and there is never 19 (16,38%). 2) to behave honestly, politely, and confident; from 116 students who responded there is always 12 (10,34%), sometimes there are 52 (44,83%), ever 48 (41,38%), and there is never 4 (3,45%). These data indicate that the behavior is sensible, responsible, caring, honest, courteous, and confident students are urged to immediately improved, so as not to drag leads to things that are worse.

Character education at present is being encouraged, particularly was keen in the world of education. The Government through the Ministry of education and culture impose Curriculum 2013 is loaded with character education. Therefore this research seeks a very meaningful contributions in solving the problems of the nation of Indonesia namely, education culture and national character. Based on the description above, then carried out research entitled **Strengthening the Students' Character by Social Science Learning Process Based on Noble Values of Ki Hajar Dewantara's Teaching.**

II. RESEARCH METHODS

A. Research on place and time

This research was conducted exploration in 2 Junior High School in District Klaten. There are: 1) SMPN 1 Klaten (2 classes), and 2) SMPN 2 Karanganom, Klaten (2 classes). This research was carried out on the odd year semester lesson 2016/2017.

B. The Technique of Collecting the Data

1. Test

This research data is a value. Value data in this study are grouped into two, namely the value of the results and value of pretest-posttest. Therefore, the techniques of data collection conducted using tests. The type of test used is the written test multiple choice-shaped with each of the four alternatives for each grain of matter. The number of reserved in this test there is a 75 grain problem.

To provide assurance that the test instrument used is valid and reliability, then do the test validity and reliability tests. Validity is a measure that indicates the level of validation or validity of something the instrument (Suharsimi Arikunto, 2012:160). To test the correlation between the score line grains/grain group strengthening test of character with a score total used *product moment* correlation of Pearson (Budiyono, 2013; Siswandari, 2011; Eko Putro Widoyoko, 2011). After the validity of the test, followed by a test of reliability. To perform a test of reliability used Kuder-Richardson Formula 20 and Kuder-Richardson-21.

2. Questionnaire

In addition to using data collection techniques to the test, in this study also used questionnaires in the form of the now to know the character of students. The now used a

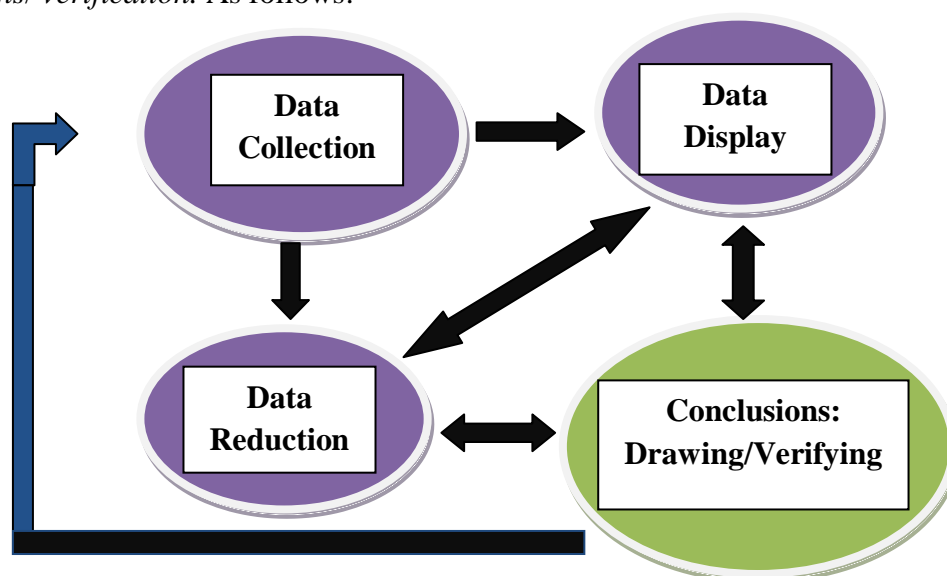
direct question form-shaped and closed. By now it will be able to dig about strengthening students ' character. Before the question form is used, the test has done the validity and reliability.

3. Interview, observation, and documentation

Methods of interviewing, observation, and documentation used either at the beginning or at the time of research the research underway. Interviews were conducted with a number of representatives of the teachers and students of Junior high school in Klaten Regency. Observations were conducted to observe the condition of the school as well as the atmosphere of the process of teaching and learning in schools, as mentioned above. The documentation is closely related to observation activities undertaken.

C. Data Analysis Techniques

Technique of data analysis used in qualitative research stage is interactive analysis techniques i.e. in the form of *Components of Data Analysis: Interactive Model* (Miles &Huberman, 1984:23) to the qualitative data. This model consists of three interrelated analysis components with one another simultaneously. As for these three components are (1) *Data reduction* (reduction of data), (2) *Data display* (presentation of data), and (3) *drawing conclusions/ verification*. As follows:



Source: *Component of Data Analysis : Interactive Model* (Miles and Huberman, 1984: 23).

At the stage of quantitative research, analysis of the data used is the analysis of Different Test/Test t/t test; t test formula used is *separated the variance*. The reason to use the t test with formula *separated variance* is the sum of the sample members $n_1 = n_2$ and homogeneous variance $\sigma_1^2 = \sigma_2^2$ (Sugiyono, 2012:273).

Before the applied test t/t test, first conducted the test requirements that include two stages namely test normality and its homogeneity test. According to Budiyo (2013:168) that all use of statistical tests on the mean difference, requires the samples come from a Gaussian population. In practice the actual research, normality was no longer something that is assumed, but something that required. Before the test is done, the difference must be shown that the sample is taken from a Gaussian population. Test of normality in this study using the method of Lilliefors; t test formula used is *separated the variance* follows:

$$t = \frac{\bar{X}_1 - \bar{X}_2}{\sqrt{\frac{S_1^2}{n_1} + \frac{S_2^2}{n_2}}}$$

Identification:

\bar{X}_1 : Average of samples 1

\bar{X}_2 : Average of samples 2

S_1^2 : Variants of samples 1

S_2^2 : Variants of samples 2

n_1 : Total Number of samples 1 (Experimental Group)

n_2 : Total Number of samples 2 (Control Group) (Sugiyono, 2012: 273).

The second requirement of test is the test of its homogeneity. This test to find out if variation of a number of populations are the same or not. One can do in its homogeneity test variation to the test population is k Bartlett (Walpole, 1982:396). In this study, the test is also applied to Bartlett.

III. RESEARCH RESULTS

Researchers have conducted visits to Junior High School. The results of the visit which comes with interviews, observation, and documentation suggests the importance of Social Science learning with character education for students. In such schools, for while the teachers doing Social Science learning that only emphasize the aspect of knowledge (*cognitive oriented*) and very minimal touching attitude or values.

The noble values of Ki Hajar Dewantara's teaching are: **The Leadership Trilogy** which encompasses *Ing Ngarsa Sung Tuladha, Ing Madya Mangun Karsa, Tutwuri Handayani*, is the **first** noble values of Ki Hajar Dewantara's teachings. The trilogy denotes that when a leader is at the front s/he should be able to give example,

when in the middle s/he should be able to build the spirit, and when at the back s/he should be able to encourage those that s/he leads.

“*Tri Sakti Jiwa (cipta, rasa, karsa)*” is the **second** noble value of Ki Hajar Dewantara’s teachings (Ki Hajar Dewantara, 1962: 451). *Cipta* is the thinking ability, which duties are seeking the truth, by comparing one situation against others so as to find the differences and likeness or which one is right and which one is wrong. *Rasa* (feeling) is all heart gestures which cause one to be willing or unwilling, happy or sad, embarrassed or proud, satisfied or disappointed, brave or afraid, angry or compassionate, and also hate and love. *Karsa* always emerges besides those two and as if it is as a result of the thought and feelings. It means that to perform anything there should be synergic combination among the result of thought, the result of feeling, as well as strong motivation within. Willpower is the beginning of all certain and definite deeds and actions of noble-minded person.

The **third** noble value of Ki Hajar Dewantara’s teachings is “*Trihayu*” (*memayu hayuning sarira, memayu hayuning bangsa, memayu hayuning bawana*). This statement means that whatever one does, it should be beneficial for oneself, for one's nation, and for other human beings in the world.

The **fourth** noble value of Ki Hajar Dewantara’s teachings is *Three Prohibitions (Tripantang*, namely wealth, position, women). The *Tripantang* concept means that one is forbidden to misuse other person's wealth (corruption), abuse official position (such as collusion), and have affairs with other women (such as cheating on one's spouse). All three prohibitions should not be breached.

The **fifth** noble values of Ki Hajar Dewantara’s teachings are *neng, ning, nung, and nang*. *Neng, ning, nung*, mean the purity of mind and spirit that comes with tranquillity. Those bring forward strength. When those three are present, *nang* will begun, that is, the victory will be a part of human being (Ki Hajar Dewantara, 1962: 14).

The **sixth** noble value is *Tritep - tetep, antep, and mantep* (firm, well-versed, steadfast). Firmness of mind and spirit determines one's quality. When firmness and well-versed quality are present already, then steadfastness will also appear, and a leader will not be pushed back (Ki Hajar Dewantara, 1962: 14).

The data obtained in this research in the form of test results for experimental group or the control group. The data is further analyzed by using a different test or a t

test formula is separated with the variance. Before done analysis with a different test, it has done two terms i.e. test testtest of its homogeneity and normality. Below is shown the results of the test group experiments with different groups of controls for both pretest-posttest.

Table: Summary trials of Different Group experiments with Controls Before the treatment (Pretes) and after Treatment (Postes)

Group	Types Of Tests	t count	t table	Conclusion
Experimental and control	Pretes	0,098	1,980	There is no significant difference
Experimental and control	Postes	9,612	1,980	There is a significant difference

Of different test summary on pretes, $t \text{ count} < t \text{ table}$, then H_0 accepted; $H_0: \mu_1 = \mu_2$ (Student groups and a control group experiment the same ability); where as in calculating (postest) $t \text{ count} > t \text{ table}$, then the alternative hypothesis is accepted; $H_1: \mu_1 \neq \mu_2$ (students experiment and control groups was not the same ability). From the results of data analysis as mentioned above shows that Social Science learning with the use of module-based strategy values the sublime teachings of Ki Hajar Dewantara is very effective in enhance students ' character.

IV. DISCUSSION

Ing ngarsa sung tuladha means that at the front one gives example. When a leader (teacher) is at the front, he/she should be able to give example or be a model; a leader as the forefront should always gives good examples and be a model for his/her community. The frequently cited saying that is related to that demand is that teacher should be able to be obeyed (*digugu*) and emulated (*ditiru*). Here lies the importance of character education to acquire behavioral changes. It is in relevance with the research that was executed by Mattar and Khalil (2010). The result of that research showed a significant connection between character education and behavioral change.

Ing madya mangun karsa, means in the middle building the willpower. While a leader is in the middle of his/her people, he/she should be able to be the unifier of the people's goals and ideals. A leader among those she/he leads always consolidates, giving guidance and making decision through deliberation for the good of the community. *Tutwuri handayani* means that a leader should follow the opinion and the objective that have been commonly agreed. If there is an obstruction on the way, a leader should be able to give a way out

(solution) through consolidation. In the role of a teacher or educator, *tutwuri handayani* means that a teacher is a facilitator.

According to Ki Supriyoko (2013: 4), *memayu hayuning bawana* (beneficial for the world) also means *memayu hayuning manungsa* (beneficial for human beings). The *Tripantang* concept means that one is forbidden to misuse other person's wealth (corruption), abuse official position (such as collusion), and have affairs with other women (such as cheating on one's spouse). All three prohibitions should not be breached. Character education is very much needed so as not to violate those three prohibitions. It is relevant with a research that has been executed by Cheng, Chao-Shun. (2007). *Character Education and Character-trait Development Enrich-ment for College Students. Report of Research*: That research provides input on the importance of character education for gifted students, which will help improving awareness, behavior, character, and common sense.

Dawn Beichner, and Cassia Spohn (2012) in our article titled *Modeling the Effects of Victim Behavior and Moral Character on Prosecutors ' Charging Decisions in Sexual Assault Cases* stating how important character on the cultivation of one's self. In a trial of a case, the person's character also becomes the important thing to be considered in decision making.

The cultivation of the character education in the Social Sciences in learning this is done by use of a module-based strategy values the sublime teachings of Ki Hajar Dewantara. With the strategy of the use of this module, then learning is not dependent upon the presence of a teacher. Learning materials, including module is very needed in learning. Relevant to this case, Gregory Mostyn (2009), in the *MERLOT Journal of Online Learning and Teaching*, stating that the text books including the module, either print or digital, remains a learning tool.

Article entitled "*The Sultan's Palace: Selected Essays on Javanese Courts*" Author: Worsley, Peter. Published in the journal "*The Australian Journal of Anthropology*" 16.2 (2005): 273-274. In the study presented that according to Raden Soedjana Tirtakoesoema nation Indonesia needs to be nguri-the culture of their uri. Great value teaching figures a positive precursor need in the community, including local wisdom values. In the Palace preserved literature R.Ng. Ranggawarsita and P.A.A. Mangkunegara IV, as well as the history of Ki Hajar Dewantara. Great value figures especially from the teachings of Ki Hajar Dewantara very fundamental, particularly with regard to the formation of the character or characters. Great value is for example the conception of Trihayu, i.e: *memayu hayuning sarira, memayu hayuning bangsa, memayu hayuning bawana/manungsa*.

Neng, ning, nung, nang have the following meanings. “*Neng*”, that is *meneng* (quiet), has inner and outer peace, and is not nervous, which will become “*ning*”. “*Ning*” or *wening*, means clarity, or clearness of thought, which made it easier to distinguish which one is truthful and which is dishonest; which one is correct and which is incorrect. Then it becomes “*nung*” of *hanung*, that are strong, sturdy, physically and emotionally strong to reach for one's ideals. Finally, one reaches “*nang*” or *menang* (victory) and gets authority, right, and power for the endeavor that one has done.

Especially *neng* (*meneng*/quiet) and *ning* (clarity) are relevant to the article entitled "A Javanese Metropolis and Mental Life" in the international journal “*Ethos*” (Ferzacca S., 2002). The article content reveals that in their life, Javanese persons always prioritizing their social and spiritual life. Javanese persons have habit of contemplating or deliberating. As other modern Indonesians with their own identity, traditional Javanese persons also have their own identity.

The modules in this study based on the values of the sublime teachings of Ki Hajar Dewantara. Below is shown the sublime values specified with the strategy of using the method of delivery, namely the trilogy's leadership which includes *ing ngarsa sung tuladha, ing madya mangun karsa, tutwurihandayani*.

Ing Ngarsa Sung Tuladha	Ing Madya Mangun Karsa	Tutwuri Handayani
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Empathy	Conscience	Self Control	Respect	Tolerance
<ul style="list-style-type: none"> • Trilogy Kepemimpinan (ing ngarsa sung tuladha, ing madya mangun karsa, tutwuri handayani) • Trimong (among, momong, ngemong) • Exercise-compassion-foster care 	<ul style="list-style-type: none"> • Trisakti inhabitants (copyright, taste, karsa) • Neng, ning, nung nang from the word meneng, wening, hanung, menang) • Ngandel, kandel, kendel, bandel) 	<ul style="list-style-type: none"> • Tripantang (abstinence treasures, praja, and women) • Duga-prayoga (courtesy, decency) • Pancadarma (independence, the nature of nature, culture, nationality, humanity) 	<ul style="list-style-type: none"> • Hang out Pa-Pi • Ko-edukasi, Coinstruksi i.e. educating and teaching children of men and women,) • Polite Behavior manners 	<ul style="list-style-type: none"> • Azas Trikon (Kontinuitet, Convergence, Concentricity) • Trihayu (memayu hayuning sarira, memayuhayuning bangsa, memayu hayuning bawana) • Tata tentrem kerta raharja

V. CONCLUSION

The conclusions from the results of this research can be presented as follows. A few reasons so that Social Science learning with the use of module-based strategy values the sublime teachings of Ki Hajar Dewantara effectively improving students ' characters are as follows. 1 large) gave the students to learn in accordance with strategy and speed of each, 2) learning persists even though without the presence of the teacher. Learning more understandable, infused, and perceived because it is sourced from the original values of the nation of Indonesia.

Social Science learning with the use of module-based strategy of the great value of the teachings of Ki Hajar Dewantaramore effective in improving students ' character rather than the conventional Social Science learning. The application of Social Science with the learning strategy use of module-based values of sublime teachings of Ki Hajar Dewantara is very effective in increasing student understanding about the character education and effective in improving students ' character itself.

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